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## LETTER

*Dear friends :*

THE success of the World Teaching Conference to be held in Strasbourg in July, and the impact of the study of the Life and Mission of the Church on the Federation as a whole, will depend very much on what is happening in national Movements right now. On this score there is much encouraging news to report. Nearly all of the Movements related to the Federation have given a central place in their programs for the coming year to a study of the Life and Mission of the Church as a general theme or to a study of more particular themes in the light of the broader concerns of LMC.

The reports reaching Geneva indicate several developments which seem to be common to Movements everywhere in the world, as they attempt to confront students with this subject. First, in almost every country there has been a renewed interest in Bible study, with particular attention to such subjects as the biblical concept of the Church, the Lordship of Jesus Christ over the world, and the role of the laity in the Church. The Bible studies prepared for the Rangoon conference by Davis McCaughey and Paul Verghese have been very popular and have been used in many member Movements during the last year. But what is even more significant, a large number of Movements have produced their own Bible studies, and in this they have often sought the help of experts among their senior friends or in the leadership of churches in their country.

This brings us to the second general tendency : in those countries where LMC has become an important part of the program, the SCM has been drawn into closer co-operation with churches, mission boards, and theological faculties, which have provided leadership and inspiration to the students as they have undertaken the study. One by-product has been a new look at the relationships that ought to obtain between the work of Student Movements and the work of churches or missions in various parts of the world.

A third general tendency is that in an increasing number of countries contemporary issues that would normally be taken up for study or as conference themes by Student Movements are being discussed in a new way, in the light of the total Life and Mission of the Church, and not as isolated problems in themselves. At its summer conference in 1959 the Danish SCM studied problems related to the atomic age. But these were not studied in isolation, as they might have been at one time, but as part of the new situation which confronts the Church in its life and mission. The French SCM has been preparing not only new Bible studies on the meaning of the Church in the Epistle to the Ephesians, but also a number of special issues of its periodical, *Le Semeur*, which deal with such subjects as atomic energy and the intellectual revolution in our time in the light of the total life and mission of the Church.

Another tendency is for larger and stronger SCMs to arrange for the appointment of special staff to organize and carry forward the LMC study. We know of the appointment of such special Secretaries in Japan, Sweden, and the Netherlands. Word has reached us that a similar appointment has been under consideration in Australia ; while special staff has not been appointed in Germany, the USA, and Great Britain, one or more members of the national SCM staff has been asked to give special attention to this program.

The form and method of national participation in this study project varies from country to country. In Australia, for example, the most active work is being done by study groups in each major centre, made up of senior friends, staff, and older students. Australia also gave major attention to LMC themes at its summer conference this year, taking as a primary focus "The Church in European Society". Other themes of special interest in Australia include : the form and nature of the congregation ; new patterns of service ; the mission of the Church and missions ; the new man in Christ and the faiths of mankind, and the biblical understanding of God's purpose for the world. This list of

#### COVER PICTURE

The cover picture is by a Czech student artist. He writes : "It is meant to illustrate the mission of the Church in our modern industrialized world. The foundations of the Church remain the same in every age : Christ crucified, risen, and coming again. The Church should await his coming like the wise virgins in the parable. His return will reveal the glory of the service of Christians which today is still hidden, as is Christ himself, and we shall understand that the light of God and the face of man belong together."

subjects, by the way, is typical of the themes which seem to be of special interest to students in various parts of the world, although titles might be different in some other countries.

European Movements are pursuing these studies in a rather different way. In Germany, for example, a conference has been held on evangelism, and another is planned on "Post-Christian Life in Non-Christian Religions". Most of the work done in Germany so far has been led by the *Studentenbund für Mission*. At Whitsuntide 1960 there will be a conference on the general theme of the Life and Mission of the Church, looking towards preparation for the Strasbourg conference. Sweden has made a contribution in the form of a study guide to accompany Bishop Newbigin's little book, *One Body, One Gospel, One World*, which is a basic preparatory document for the Strasbourg conference. The French SCM is now deeply involved in plans for a conference to be held in Holy Week, to which neighbouring European SCMs will be invited to send delegates, on the subject "Evangelism in a Post-Christendom Age". A series of excellent brief study plans with bibliographies has been prepared in French on the following subjects: Israel; Islam; Catholicism; Racism; Nationalism; The Gospel and Culture; Christian Education and Secularized Education; Technical Civilization and Humanism; The Political Significance of the Church, and Evangelism in a Post-Christian Age. There are LMC study groups in all branches of both of the Netherlands SCMs, the NCSV and the VCSB, and a meeting of their leaders was held in October to prepare study outlines on three themes: the biblical foundations for the mission of the Church; the forms and structures of the Church, and the Church in the modern world. A further conference is to be held at the end of January at which reports will be made on work done, and a thorough introduction given to the themes of the Strasbourg lectures and seminars.

What about studies in other parts of the world? A previous issue of *Federation News* carried a report of the very extensive involvement of the Indian SCM in this program, and articles in this issue will tell you something about what is happening in the USA, Japan, and Sweden. In Latin America participation is just beginning on an extensive scale, and we look forward to conferences on LMC themes which are to be held early in the new year in both Argentina and Brazil. As the study outlines prepared by WSCF and other materials are translated into Spanish as well as German and French, non-English-speaking Movements will be better able to make their own distinct contribution to the world-wide program.

It is hard to know what is going on in small groups in Africa or in the smaller national Movements there, since only now Inga-Brita Castrén, our Federation Secretary for Africa, is starting on her first tour of exploration

on that continent. However, we do know that the Liberian SCM has for the last year been studying both the Life and Mission of the Church and the role of the Christian in the university. It is not surprising that the most elaborate program has developed in the strongest and largest of our African Movements, the SCA of South Africa. First they asked a senior friend to draw up a list of basic questions concerning the Life and Mission of the Church in the South African situation. Another senior friend prepared a Bible study guide on the Life and Mission of the Church based upon the outline published in *Federation News* at the end of 1957. This was followed by a conference for Travelling Secretaries where "discussion became frequently so heated that some of the leaders were quite alarmed". Then last summer at the quadrennial general conference of the Afrikaans Section, Life and Mission became a theme of central concern to the whole Movement. The conference was marked by a notable address on racial tensions by Professor J. J. Müller, Chairman of the South African SCA<sup>1</sup>, and the adoption of a set of findings which stressed the need for unity and that "the most important task of the South African churches is the evangelization of Africa".

It is clear from this brief outline that many member Movements of the WSCF could say with the Australian SCM, "The Life and Mission of the Church study appears to be the central and renewing point in the life of our Movement at present". We hope that all SCMs will continue to send us news of what they are doing so this can be shared with others as we continue our preparations for the Strasbourg conference.

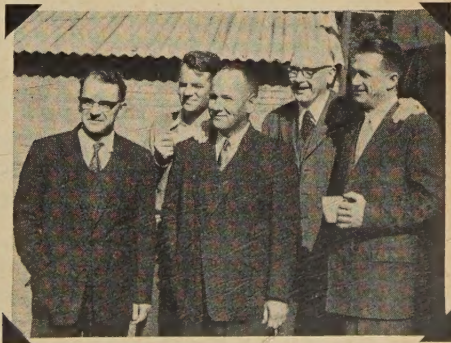
Yours sincerely,

CHARLES LONG.

<sup>1</sup> See *The Student World*, IV, 1959.



Group at Australian SCM annual conference, with General Secretary Douglas Hobson centre



Speakers at the quadrennial general conference of the South African SCA with Professor J. J. Müller, SCA Chairman, second from right

# LMC in Sweden

GUNNAR WEMAN

Secretary for the LMC Project in Sweden

**D**URING the past year the two Swedish SCMs have been privileged to have a Study Secretary set apart for the Life and Mission of the Church project. This has been made possible through co-operation between the Church of Sweden Mission Board and the SCMs. We very soon found that this Secretary could relate his work to the increasing interest among students in the problems of areas of rapid social change and their growing consciousness that we in Sweden are becoming more and more involved in the transformation which they are experiencing. When we acknowledge this we recognize that the problems of our fellow students in the Copperbelt or in Kerala are also our problems here at home — the difference is only one of degree !

Formerly we had in some local SCMs special student mission groups, but more recently we have tried to break up these groups, in order to integrate them fully into the whole life of the SCM. When we say that the Church is mission, we are also saying that the local SCM is mission — and not a closed group of specialists. Another part of our method is to require each study group, no matter what its subject, to report on its work to the whole SCM. Through slides, pictures, addresses, etc., the group thus tries to involve other SCM members in what it has been doing. Using this method we have discussed the population explosion ; the ethics and the necessity for family planning ; the nationalism of the world and the internationalism of the Church, and the social responsibility of Christians. Even when we started “outside”, in Asia or in Africa, we were very soon brought back to our own home situation. And, because we began “outside”, our whole approach was made fresh and inspiring in a new and very healthy way, as we had an opportunity of bringing together students who were interested in international questions and those who wanted to concentrate on questions in their own parishes. In this way we have experienced that the mission of the Church is indeed the life of the Church !

In addition to this local activity, we have arranged special weekends where we have tried to re-think the missionary obligation of the local parish. We feel that in this field we as students have a special responsibility towards the

mission boards: we are called to translate into action the vision we have seen. Responsible citizenship implies a concern for problems both at home and abroad, in both East and West. We must always speak of a *total* mission — from God to the whole world — and we are called to share in this mission as Christ did, even to be Christ for our neighbour. We might even say that we have a new understanding of what “our own” concerns are. We have found that we are not allowed to speak of “them” and of “us”. I am not allowed to speak of “I myself” and “all the others”. We must always think in categories of “we” and “us”. We are all one in Christ — *one* people in *one* world!

As a result of the weekends and the study done in local branches we have established a voluntary group made up of students who are prepared to read the material we send them, who are willing to take part in those conferences and courses where the Swedish Mission Board wishes to be represented by students, and who see the possibility of thus serving the Church outside Sweden. We now have forty-five participants representing all faculties except law.

Again and again we have tried to stress the all-inclusiveness of the Life and Mission of the Church. It is our responsible life within the Church and within our own parish. We have therefore invited members of the Red Cross, of the United Nations Association, and of the Co-operative Movement to visit our different branches this spring in order that we may discuss together our attitude towards our neighbour. In this way we shall come to know them, and at the same time we shall experience once more the strong, evangelistic power of the Life and Mission of the Church program.

Much more could be said about study plans and printed material, about the discussion which has just begun between Denmark and Sweden on theology and mission, and about the contact-conference between the Swedish Labour Union, the Swedish Co-operative Movement, and various Christian missionary groups, including the SCM. But I hope that what has already been said will show what cause for rejoicing the LMC program has given our SCM. Now we too have started our preparations for the Strasbourg conference, and two special weekends for reports and further action arising from the World Teaching Conference are planned for the coming September.

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*Kyokai no seimei to shimei...* these are the Japanese words that are used for the Federation's six-year study project on the Life and Mission of the Church. After considerable discussion, these words were settled upon as the best, although not wholly satisfactory, rendering of this theme. The lengthy consideration which preceded this decision is indicative of some of the difficulties that have been encountered in "indigenizing" the Life and Mission project to Japan. The sheer linguistic problem of translating theological terms is obvious, but much more significant have been those raised by the cultural, sociological, and religious situation in Japan.

Christian students in Japan initially reacted to the issues raised by the Life and Mission of the Church in a way which said, "These are important questions but they are not our questions." Some went on to say that they were not particularly challenged by the idea of concentrated study of the nature and calling of the preacher-dominated handful of Christians that meet regularly in that plain building called the church. Students belonging to the "Mukyokai" or "non-church" movement declared that they were interested in considering this subject only if "Church" is interpreted as *ecclesia* and not as the denominations against which they have revolted.

# IN JAPAN

L. NEWTON THURBER

Fraternal Secretary of the Japanese Student  
YMCA and Secretary for the LMC Project

Second thoughts have led the Japanese Student Christian Movement to the conviction that the Life and Mission of the Church has immense significance for the immediate situation of the church in Japan and for the Student Christian Movement itself. For the majority of Japanese Christians who conceive of the church as the local congregation, who view its major task as the preaching of the Word of God by the pastor, and who are prone to justify the ghetto-like existence of the church, this study project on the role of the people of God in the world presents a basic challenge. To students, banded together in the name of the YM and YWCA, who have viewed the beginning of student work by denominations with apprehension, this program points to the common calling to participation in the Christian mission in the university and the world as the basis for a united Student Christian Movement. For a Christian community which feels pressed to the wall in seeking to fulfil its evangelistic responsibilities and which desires new ways of presenting the meaning of Christian vocation, this project is a real source of hope.

Early in the summer of 1958, a group of Student Christian Movement leaders representing the Student Y's and the churches met together to consider how the Life and Mission of the Church project should be carried out in

Japan. This group, later enlarged to thirty-five, has met monthly in Tokyo to give guidance to the program in this country and to carry on study. In the latter, the central committee has co-operated with regional study committees made up of faculty, students, ministers, and missionaries in Sendai (north-east Japan), Kyoto (west central Japan), and Fukuoka (south-west Japan). From the beginning, these study committees have followed the principle that they were not mere transmission bodies for a Geneva-conceived program. They have insisted that the program be fully rooted in Japan and the Japanese Christian community. To achieve this end, two approaches were adopted. The first was to make a thorough analysis of the present situation of the life and mission of the church in Japan and of the understanding of that life and mission as commonly held by Japanese Christians. Special attention has been given to the actual situation of the church's mission in the university and society and to the influence of traditional Japanese religious experience and social psychology on the concept of the church. The second was to turn to the Bible to learn afresh of God's purpose for his world and his Church. This was done originally through a corporate Bible study conference held for four days by an outstanding group of young professors, clergymen, and student workers, as well as student leaders.

The results of these two lines of study have been made available to the Student Christian Movement at large through the newly established quarterly magazine, *The Student Christian*. Until now there has been no satisfactory means for carrying out a national study program in the Student Christian Movement in Japan. This magazine, published for the Life and Mission Committee, contains Bible study material which is being widely used by local student Christian groups, as well as thought-provoking articles on the Life and Mission of the Church which are equally good for individual and group use. It is hoped that an annual English language edition of the magazine can be published as a Japanese contribution to the ecumenical study on the Life and Mission of the Church.

During this past summer, the regional and national summer schools of the Student YM and YWCA dealt with the theme "The Witnessing Community". Special attention was given to the following questions: What is Christian community? What does it mean to witness? What is the role of the witnessing community in the university?

The Life and Mission of the Church Committee has felt that the study program not only has great immediate significance for the Student Movement but also for the church at large. For this reason, it has constantly sought to interpret the program to the larger Christian community. An aspect of this is the Student Leaders' Consultation on the Life and Mission of the Church which will be held in the middle of February for sixty ministers and professors. This consultation, in addition to carrying forward the dialogue on the Life and Mission of the Church, will provide the leadership training which is so essential to a Student Christian Movement which has almost exclusive lay leadership. Another aspect of interpretation to the church at large is the translation and publication of such books as D. T. Niles's *That They May Have Life* and Lesslie Newbigin's *The Household of God*.

The Life and Mission of the Church program has been directly and indirectly involved in the keenest theological discussion that is going on in

the Japanese church today. The immediate cause of this debate was the visit of Hans-Ruedi Weber to Japan following his participation in the Rangoon Conference on the Life and Mission of the Church at the beginning of 1959. He stressed the rhythm between the "gathered" and "scattered" phases of the life of the Church. This same line of thinking has been strongly affirmed in the Student Y's, in the industrial evangelism program (spearheaded by Dr. Masao Takenaka who will be at the Strasbourg conference), and the youth program of the United Church of Christ in Japan. Church leaders who have long talked about the "establishment and building-up of the Church" consider such an approach to the life and mission of the Church to be dangerous. They say that it is all right for Christians in the West to talk about the Church being willing to give away its life in its mission in the world. But they insist that the churches of Asia are so weak that they must demand all the time and support that they can get from members, and must give all the time possible to training believers who have been brought up in a pagan society. Against this church-centric approach those groups mentioned above have stressed that the greatest temptation of the churches in Asia is to become isolated groups of individuals who enjoy the experience of salvation in Jesus Christ and the presence of the Holy Spirit with no relation to the rest of society. They emphasize that faithfulness to the God who "so loved the world that he sent his only begotten Son" means that the Church in industrial society must experiment with such forms as the "house church". This debate is being carried on not only in the pages of the various Christian periodicals but also in the national and district decision-making councils of the churches.

The implications of the Life and Mission of the Church for the unity of the Church have been taken very seriously by those working with students in Japan. Recent years have seen a great increase in the student work concern of the various denominations. This has expressed itself in the establishment of about ten student centres and, in a few cases, in the beginning of denominational student movements. All of these developments have taken place along side the historic Student Y's which have local groups in more than 100 out of the total of about 300 universities. Many of the members of the central Life and Mission of the Church Committee are official representatives of their denomination or student Christian organization on the Strategy Committee which is seeking to find the basis for a united Student Christian Movement. They are united in the conviction that the Life and Mission of the Church provides the only theological basis upon which such a movement can be organized.

The Life and Mission of the Church program has made a beginning in Japan. It is providing a larger vision of Christ's reconciling work through his Church, and this is proving to be a very effective basis for evangelism. A new understanding of the Christian vocation of the laity in the mission of the Church in the world has been given to students. Contributions have been made which it is hoped will permanently strengthen the Student Christian Movement in Japan. However, much remains to be done, and the prayers of the Student Christian Movement around the world are solicited that the Holy Spirit may indeed be at work for the renewal of the Church in its life and mission in Japan.

# EVANGELISM IN A POST-CHRISTENDOM AGE

A study outline prepared by George Casalis for a conference of the French SCM on this theme to be held in April in connection with its study of the Life and Mission of the Church. Large delegations have been invited from neighbouring Latin European countries.

## I. Christendom

from persecution to power ; Constantine and the Edict of Milan, 313 ; *cujus regio, ejus religio*.

*The great victories :*

political power subjected to spiritual control  
slavery condemned in principle  
sense of collective responsibility for material welfare  
increasing equality of women

*The Middle Ages :*

the Christian society  
"insular" notion of the Kingdom of God — barbarians outside, inside all must be Christians  
baptism serves as a passport  
the Church the educator of the people and the sole guardian of truth  
triple failure : 1054, 1453, 1517

*Renaissance :*

threefold rupture :

on the intellectual level — the beauty of paganism  
on the spiritual level — rediscovery of the Bible and of evangelical pietism  
Reform — truth is more essential than submission

## II. The Post-Christendom Age

from the Renaissance to our own times, the continuation of the process of rupture and attempts at ecclesiastical recovery.

The Church as a threatened power hardens and provokes sectarian reaction : the history of France oscillates between clericalism and anti-clericalism.

The victories of secularization : education, public health, politics — Marx.

Anti-clerical ideology, free thought, positivism, materialism, evolution, etc. Between clericalism and anti-clericalism, the gospel ends by being disfigured and ceasing to nourish Christian civilization.

Indifference or hostility of all sections of society : peasants, working-class, urban middle-class, the latter preserving "religion" only as part of their capital and as a means of self-justification.

Moral order and revolt.

The churches of the Reformation, also affected, have not succeeded in getting out of their ghetto in spite of bias in their favour.

*Signs of the gospel at the present time :*

a) The community open, fraternal, human

The priesthood of all believers as the basis of evangelism

b) Care for the poor, the representatives of Christ on earth  
No paternalism, but respect

c) Importance of the exemplary life of Christians as a challenge to their own circle and a starting-point for their own witness. Test questions : sex, money, political allegiance, readiness to help others.

- d) The contemporary man has lost contact with the Church : he no longer comes. The Church must go to him, to meet him where he is.
- Justification of the dogmatically absurd enterprise of the priest-workers, the reasonable experiments of the Little Brothers of Foucault, the Taizé Brothers, Cimade, the Grandchamp Sisters in Algeria and elsewhere.
- To gain the trust of another by being with him, sharing his life, showing him how it is possible to be a Christian in the ordinary setting of his life. It is in the university that students are evangelized.
- Importance of the translation of the Bible into everyday language. Bultmann's criticism of the traditional message and the gospel's criticism of Bultmann.
- We have entered upon a period when evangelization has passed the spectacular stage and become the secret of human encounters and dialogues. That ought to mean that evangelism is more intense today because it can no longer be the property of specialized societies but must become the reason for existence of every Christian life.
- When we say that everyone today is a missionary, we mean that the Church has lost the ambiguous positions which she occupied in the Christian era, but as a result her responsibilities and opportunities have increased.
- That means also that the most urgent task alongside theological reconstruction is the training of laymen for their missionary task.

### III. The Gospel

- the claim to be a universal truth ; the claim to be good news — a love freely given, an orientation for the world ; a living person — Jesus Christ.
- What counts most is neither the institutions, nor the values, nor the defence of such and such a civilization, but the faithfulness to a message.
- Recognize the authenticity of this message. We cannot speak of preaching the gospel without knowing what the gospel is. This is what it is in spite of all the caricatures, in spite of all the dangerous alliances which have coloured it or disfigured it. The worth of Christianity and the unworthiness of Christians (Berdyayev).
- The relevance of the gospel in the world of ideologies and in the demythologized universe.

### IV. Evangelism

- A. The classic methods are bankrupt : great meetings, famous orators, "missions".
- Why ?
- Revivalist theology, emphasis on conversion and damnation, on man's decision instead of the unconditional proclamation of God's love.
- There is no preliminary condition for grace !
- Pietist theology, stressing the life of the soul and individual destiny, and not taking concrete problems, social structures, and political questions seriously.
- The position of the churches based on this theology, indifferent therefore to men's material plight, and used by the power and riches of a few, has much to do with the failure of their evangelism.
- Contemporary man's deep-seated mistrust of words.
- B. It is important, therefore, to rediscover the message of the authentic gospel and to make it real. Post-Christian civilization will only take the gospel seriously if it discovers that it is not just an unrealistic and ineffective blah-blah-blah.
- Modern man needs the signs of the gospel.

# Is Love A Burden ?

*Love is patient and kind ; love is not jealous or boastful ; it is not arrogant or rude. Love does not insist on its own way ; it is not irritable or resentful ; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. (I Cor. 13 : 4-7.)*

A Meditation by ELISABETH ADLER

BERTOLT BRECHT, the great writer who died some years ago in East Berlin, was not only a Marxist, but also a great moralist, and what is more, a fighter for the possibility for all men really to live like men. He tried to prepare the time when "man will be a helper to man".

In his play, *The Good Man of Sezuan*, three gods come to earth in search of good men, for they have heard that it is no longer possible to keep the commandments because society is such that men are enemies one of another. But they decide they will not change anything if they can find one good man. As they travel on earth, they meet a prostitute, a girl who "could not say no", as Brecht puts it. She is very friendly, and helps them, so they consider her the first good person they have met. But Brecht then shows that because of her poverty — in other words, of the capitalist society in which she lives — she is not able always to be good, although she loves to help the poor, to give them food and drink and a place to sleep. One of her friends has a dream in which he sees her carrying a great burden across a river on her shoulders. But it is too heavy for her. He understands that this burden is the commandments, and in his dream he asks the gods to make them a little easier for her. When they ask him for a concrete proposal, he suggests that love not be required of her, but only sympathy. "But that is even more", the gods reply.

What does Brecht mean by this unexpected answer of the gods? Sympathy more than love? I think he had in mind that the word "love" is so easily emptied of all real meaning. Love has become the proudly proclaimed principle of all Christians, just as freedom is of the so-called free world, and peace of the so-called socialist world. However, it is possible to talk about love without it making any real difference in our attitudes and actions, whereas sympathy requires us to translate it into practical, even if small, actions. "Love", Brecht may have thought, "is not a real possibility for human beings". Is he not right?

We have to see our text in I Corinthians together with the letter of John where he says, "God is love". Jesus Christ has shown us that he is love. We can love God and one another because he first loved us. We cannot meet the world which hates us with the *principle* of love. But remembering that God so loved the world which hates him, we can meet it as ambassadors of his love. Jesus Christ is the incarnation of God's love. Let us read our text again, replacing the word love with the name of Jesus Christ :

Jesus Christ is patient and kind ; Jesus Christ is not jealous or boastful ; he is not arrogant or rude. Jesus Christ does not insist on his own way ; he is not irritable or resentful ; he does not rejoice at wrong, but rejoices in the right.

Love is not a Christian principle nor a human virtue nor a moral quality, but God's action for the benefit of the world. It is remarkable how many verbs there are in these few verses : love can only be described in terms of action.

God not only loved the world in the past with this active love in Jesus Christ. Jesus Christ is the living Lord, living and acting today through those who are "in Christ". To be "in Christ" means to love with his love. I have seen something of his active love in Eastern Europe. The church in Czechoslovakia has had more difficulties since 1958 than previously ; there has been more atheistic propaganda, more special orders. For instance, one pastor is no longer allowed to preach in his congregation because some laymen acted for him in the service when he could not come for some reason (no one but the pastor is allowed to preach in a congregation without special permission from the government). This pastor was known to have a positive attitude towards socialism. I attended the meeting of the synod of the Brethren Church where this case was discussed. The question was : must we fight for our presbyterian principles ? Can we do something for our brother ? But the surprising thing was that they were really more sorry for the communists or government people who were responsible for this wrong, than for the church. "Love does not rejoice at wrong."

I think we have to see that anti-communism is anti-Christian because it lacks love. The Western Christian world reports with joy wrongs in the communist world because they presumably show the difference between "them" and "us". But "love does not rejoice at wrong". And as Rosenstock-Huessy once said : "Fear does the opposite of love : fear exaggerates all differences." My Czech friends told me that they try to understand the communists better than they themselves do, and to be full of hope for them also. This life in love for one's enemies is not weakness nor resignation, but the contrary : to fight like Peter without success (except for the ear of Malchus) against those who have more weapons, is to have the courage of despair, after which comes denial.

Joy goes together with this love. To be a Christian is not a heavy burden of commandments, as Brecht thought, but a joy : joy because of the truth of the promises of God. "If we lose this joy, we are betraying God's truth and the gospel", someone said to me in Prague. "The 'Good' in the 'Good News' is essential ; if we lose it, we shall be as salt which has lost its savour." For me the most impressive experience was to see the reality of their joy. Someone said to me of the synod : "Its official theme is the order of membership in our church, but its main theme is now repentance and joy." *Duce Christe — nihil triste*, which was written as a dedication on a gift I received, means the same as "Love rejoices in the right". The church in Eastern Europe is always in danger of being selfish, of defending its own interests, but its best witness to the loving God is its love for the world which often hates it. May the Western churches be careful not to call this true love collaboration !

May the churches and their members and members of the Federation in all parts of the world live in love one with another : full of trust, full of hope, full of endurance.

# Granary and Press



*Dr. Kraemer talking with the Tunisian guide with whom the team visited the mosques of Kairouan*

D. P. BREWSTER

IT has been said that Carthage was the granary of Rome. This function now belongs elsewhere, but modern North Africa still retains its large grain crops, and has added to them a modern study of the production of dates and olive oil. To see something of these historic coasts and to spend some time with the students of North Africa, a WSCF team spent three weeks in Tunisia and Morocco in October 1959. With the help of many local pastors and with the co-operation of government youth organizations, Valdo Galland prepared a full schedule of visits, conferences, receptions, and (very important in Latin American eyes) light-hearted relaxation. Professor Hendrik Kraemer came along with the team as its "father" and expert on Islamics. We are greatly indebted to him for his moderating calm in the heat of discussion, and for his endearing eccentricities.

A week in Tunis gave us time to visit the city, and to make expeditions to Kairouan and Carthage. The former is one of the oldest centres of Islam in the world and bears the title "Holy City". In it was founded a legal college which was to be the centre of education right up to the middle of the present century. From Kairouan went out preachers of the pure faith of Islam to convert the remnants of a church which had produced Augustine and whose centre was Carthage. Kairouan today has seen the education of its children pass into the hands of the state and its religious leaders prepare plans for a theological college. Its tourist trade continues, and with it the production of carpets on small home looms. Like the teaching of its children, the production of its carpets will be enhanced by the modern methods of European countries. Carthage, for long "the forest of broken pillars", as Constance Padwick has described it, now sees the care of archaeologists and White Fathers lavished on its remains, and where for long nothing stood to speak to man of the living faith once so strong, there now stands a Roman Catholic cathedral. Its attempt to harmonize within itself the Oriental with the Italian has not succeeded, and it stands as a constant reminder that there is no indigenous church of North Africa able to speak to the condition of her people.

The greater part of our time was spent in conversations with students. Through their representative bodies we were able to meet both those of Tunisian nationality and also many who were exiles from Algeria, but who were able to continue their studies in Tunis. Most of the students spoke good French, but those who had come from the more scattered regions of Algeria spoke only Arabic. As the architectural conflict between the cathedral of Carthage and its surroundings speaks of a Christianity but lightly rooted in the local population, so the mental conflict of the student world of North Africa speaks of a Western civilization at present but partly absorbed. In the space of a few years the traditional educational system has been transformed by concepts of a new Arab education for all. From an education whose base was religious and legal, the student has been whisked into an education whose emphasis



is on the scientific needs of the community. The present grave shortage of teachers and leaders makes the problem appear doubly grave. It is little wonder that, although his professors might dispute the fact, he lives in a state of contrasting attractions. The old is passing away, but he still has to climb over its anomalies in order to reach the newer and more materialistic conceptions. His own religion is largely unreformed and ill-adapted to his present needs, and barely stimulates him to inquire about God. According to a poll at one college, forty-seven per cent of his fellow students find the existence of God a problem, while forty-five per cent dismiss the problem by saying that God does not exist, and only eight per cent declare that they believe in God. For him the "free world" and the Christian world are largely coterminous, and it is to this world that he looks for inspiration. While he would be the first to admit that what he sees of the Western world in its films attracts him, yet he would also see a preponderance of instruction in Arabic in his schools, and an emphasis on the past glories of North Africa. Volatile by temperament, the Tunisians see themselves in the vanguard of a movement towards North African unity, the "greater Maghreb" confederation.

One of the most significant visits of our stay was to the Union representing Algerian students in exile. At present it has no official contacts with its opposite number in France, but personal contacts between Algerian and French students are easily brought about and, in our experience, are most fruitful. The exiled students number some 900, and the problem of housing, feeding, and educating them is one which their Union is tackling with energy. For those who attain an adequate standard, there are scholarships available to Egypt or Iraq, as well as Iron Curtain countries. Some grants are available through the Tunisian government, but as yet the educational future for these students is not bright. Many of them have seen members of their own family tortured or shot, and the great majority will have to support other members through school or college. It is a tribute to their largeness of spirit that in the future they will be prepared to co-operate with the "colonialist" powers in the building of a new Algeria. In the meantime they are preparing themselves for responsibility by study of law, Arabic language and literature, science, medicine, and economics. Like the Tunisians, they are very conscious of the shortage of leaders in their own country, and they mean to fill that gap as soon as possible.

From Tunis the team flew in a series of hops across Algeria, arriving in Rabat, capital of the Kingdom of Morocco, the same day. Our stay in this most western country of the Arab League was arranged by the Department of Youth and Sports of the government. Again we had the opportunity of meeting members of the Economics and Education Departments and of questioning them about the situation in their country. The centres visited were Rabat, Casablanca, Fez, and Toumliline. A three-day conference at *Les Chênes*, one of the youth centres, gave us the opportunity of meeting members of *l'Union Nationale des Etudiants Marocains* and of discussing with them a series of papers. These were given by members of each team alternately, and dealt with the role of the student in the affairs of his university, his nation, and the international scene. Again we were quickly taken to heart by the Arab students and were impressed by their traditional sense of hospitality. Discussions ranged over many different fields, religious as

well as political, while the most keenly felt problem was that of colonialism in Africa. It was clear to us that while the "colonialist powers" remained in Africa, the Church had a very great obstacle to overcome. Time and again we heard that the Arabs had formed the impression that the European powers sought only to conquer, educate, and convert in their "Christian" penetration of Africa. Time and again we heard of the superficial life lead by many Christians of North Africa, which could only give a very mistaken impression of the Body of Christ. And most alarming of all was the absence of close personal contact between Christian and Moslem. The communities cannot contribute towards a better relationship between mosque and church while such a barrier of silence exists. It is for the church to take the initiative in overcoming mistrust and suspicion and to lose its fear of Islam.

The same conflict in the minds of students was present in Morocco as was felt in Tunisia. The students are again faced with the tension between the old methods of instruction and the new. They are exposed to the Atlantic and the bitter winds of doubt blowing from the centres of materialism in the West. They have not yet adapted themselves to our standards of efficiency and scholarship at all levels. They feel estranged from a traditional Islam and attached only to a kind of sentimental deism. They face enormous problems of economic development, industrial expansion, and illiteracy. Their peasants migrate to the cities, only to dwell in *bidonvilles* in shameful degradation. And yet student and labourer join forces to help rebuild townships and to rehouse labour. Between them there is no gulf such as exists between the intellectual and the labourer of our own countries. One of the most inspiring efforts towards a re-establishment of cultural and religious values in the country is being undertaken at the Benedictine monastery of Toumliline. This monastery, named for a spring, attracts students, politicians, and theologians (both Christian and Moslem) from the whole of Morocco, and, appropriately, refreshes them by the atmosphere of a Christian community patiently and humbly serving its fellow men. Over the national drink, mint tea, a Moroccan will learn French, a Canadian may instruct in the sciences, an Egyptian scholar may give a paper on "Man and his Perfection" from the standpoint of the Koran, or an Algerian may debate the values of classical and scientific curricula. Such projects as Toumliline must be multiplied a hundredfold if the church is to have any impact.

The high spots of the tour? Way out front comes the generous welcome we received all round, from Moslems, Jews, and Christians. A close second run the steaming platefuls of "cous-cous" with pimento sauce, an effective sabotage in a game of volleyball. Mention must also be made of that cannon-ball smash which Valdo Galland has perfected on the volleyball court, and which was nearly a *coup de grâce* for one Benedictine. (The WSCF team, incidentally, beat all comers while on tour.) As a pilot project the tour was a success, and we are pressing WSCF and national councils to repeat the experience. Further, Moslems must be invited to attend national conferences in Europe or student councils. There is an urgent task of reconciliation facing the whole church which can best be begun at student level. Our experiences show that this task will best be achieved if begun at the work camp and on the sports field, as well as at the conference table. We are in the deepest need of the friendship of the Moslems of North Africa.

# Letter from the North African Team to the National Movements of the WSCF

Our team of twelve members has just spent three weeks in Tunisia and Morocco, in accordance with decisions made by the WSCF Executive Committee and following a program drawn up by its secretariat. Our task was to make contact with the Moslem student world of North Africa. On several occasions we met members of the General Union of Students of Tunisia, the National Union of Moroccan Students, and the General Union of Moslem Students of Algeria (the last in Tunis). We have made a constant effort to understand their situation in its political, social, economic, and religious context. With this aim in view, we have heard numerous addresses by experts on the principal problems of these countries.

We are aware of the limits of our knowledge, after such a brief visit, and we must recognize that our understanding of the various elements of the life of the students we have met is inadequate. Nevertheless, we have become convinced that North African students are experiencing in a unique way the radical transformation of our world. They are divided between two almost irreconcilable worlds. On the one hand, they are still asked to be faithful to their past as shaped by Islam; on the other hand, the exigencies of the modern life which has invaded their country force them to devote all their efforts to the research for new structures for their nation. They have a bad conscience when they think they must reject their past, and yet when they make an effort to respect it, they do not know how to adapt it to modern life. It is no exaggeration to say that they live in a very painful situation. This drama is accentuated by a striking lack of leadership in all realms: administrative, educational, technical, industrial, etc.

We are convinced that Christians have a duty in this situation. Our experience has proved to us that there is a new openness in the Moslem world, particularly among students. Even if there is still mistrust of the Christian Church, which is always confused with the West, even if there has been for centuries enmity between Christianity and Islam, which has often been caused by the attitude of Christians themselves, we believe that today contacts can

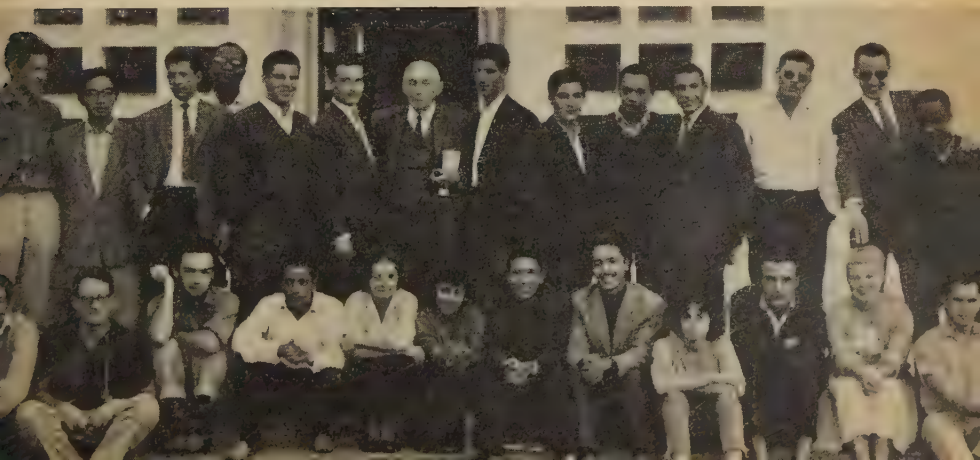
established with North African students. As a result, we must be alive to every opportunity to create, maintain, and multiply these human relationships. Through these contacts we can put ourselves at their service, trying humbly to help them to resolve their innumerable problems. They have a right to our help. We owe it to them, for we Christians and students are one body with those Christians who are responsible for the upheaval of the world in which they find themselves.

We address this appeal to you with the conviction that the World's Student Christian Federation and all its members must have a share, no matter how small, in the effort of the Christian Church to serve in a disinterested way the Moslem world. This is a service which is required of us by the love of Christ, and all the more urgently because the Moslem world has never had an opportunity even to glimpse the true nature of Christianity. We must share with our Moslem brothers this love of Christ which changes us and can change all men.

David Brewster (Great Britain)  
Joseph Diggs (Liberia)  
Henri Dominici (Switzerland)  
Takakazu Fukase (Japan)  
Aldo Galland (Uruguay)  
Richard Harwell (USA)  
José Nieto (Mexico)

Bar-Jona Randiamandimby  
(Madagascar)  
Manfred Richter (Germany)  
Corinne Swenberg (USA)  
Olivier Tric (France)  
Irène Zaïontchec  
(Russian-French)

*The Federation team and members of l'Union Nationale des Etudiants Marocains during their meeting at Les Chênes*





*Prague*

# Students in Eastern Europe

ELISABETH ADLER  
WSCF Secretary

To all those who, like us in Geneva, are working on the Life and Mission of the Church project, and especially to all SCM Secretaries, I should like to give the following advice: try to leave the Christian environment in which you live at least once a year — oftener if possible! For example, how about participating in an entirely secular conference? (In this “conference era” not only we Christians have the privilege of holding them!) If you do, you will become somewhat more realistic about the mission of the Church.

Do you know, for example, the practical meaning of "secular holiness"? I remember these words from the report of the Life and Mission of the Church conference in Rangoon: "The Christian is called to a life of secular holiness in the world." With this sentence in my mind — and also with a good deal of quite unholy, human curiosity — I entered the conference room of the International Peace Conference in Prague in which I participated last November. The 120 representatives of student organizations (thanks to the friendly understanding of those arranging the meeting, I was allowed to participate without officially representing any organization) were quite similar to participants in our ecumenical meetings, with the difference that nations were represented which we unfortunately do not find in most meetings held in the West: Hungary, Bulgaria, Poland, North Korea, Russia, and of course, Czechoslovakia. There were also a striking number of participants from colonial countries, especially from Africa south of the Sahara.

Since 1941 International Student Day has been celebrated on November 17, in memory of the sacrifice and suffering of Czech students in their resistance against Nazism and especially of those who were executed in 1939. This was the beginning of the international struggle of students against fascism, and this date ought not to be forgotten by Christian students, for in this struggle Christian students fought together with those of other ideologies<sup>1</sup>. This Peace Conference, organized by the International Union of Students and the Czech National Union of Students, marked its twentieth anniversary. However, the participants in the meeting did not want only to look back, but to discover together the task of students today in their struggle for world peace.

I know that in the West people are sceptical about the use of the word "peace" in the East, and tend automatically to take it for a propaganda phrase. However, I think that people in the West have no right to shrug their shoulders at an Eastern peace conference as long as they do not seek peace with the same sincerity which I found among the participants of the Prague conference, for criticism is easy, but constructive suggestions for improvement are more difficult. (We shall see what results from the discussions of the section on "Peace" of the General Committee study commission on politics!) I was, of course, critical of some things in the conference. I especially disliked its working method. We ought to have worked in small discussion groups with the necessary knowledge of clearly defined subjects. Instead, discussion was always in plenary session, with contributions sometimes more than forty minutes long and often much too general to be of interest to everyone. This criticism was also made during the conference, and we hope that IUS will take it into account when arranging another meeting of this kind.

<sup>1</sup> See WSCF Grey Book, *Christian Witness in the Resistance*, esp. pp. 27 ff.

I was quite impressed by the fact that not only was the relaxation of international tension generally welcomed, but that participants also showed an attitude of reconciliation in their way of speaking, and did not try to stir up the cold war anew. However the danger of re-awakening fascism in Western Germany was frequently mentioned, which is quite understandable considering the events commemorated by this meeting and the recent outbreaks of anti-semitism. There was also a strong rejection of colonialism which was stressed again and again with great enthusiasm by the representatives of student organizations of colonial countries; this issue finally became the main one of the conference. This became particularly clear during the final debate, during which discussion, which thus far had been only a series of statements, became a true exchange which continued until early in the morning, when the participants had to leave Prague. The students from colonial areas fought passionately to have their cause made the centre of the resolution. It seems to me that this was not just an incident in the meeting, but reflected the actual world situation: we Europeans see the main problems only in terms of East and West, while the emphasis now lies on Asia and Africa.

What meaning — if any — had my participation as a Christian in this conference? It soon became known that I was a Christian: it was clear to everyone as soon as I spoke during the discussion. "Do you believe in Christianity? Do you really believe in God? But you have studied?": these were the questions which were put to me during the meals or intermissions, and which gave me an opportunity for discussion. Sometimes people were merely interested in details, asking such questions as: "Are your priests allowed to marry?", but on the whole it was evident that to most of them Christianity meant the ideology of imperialists, which, together with the imperialism against which they are fighting, is bound to decline. For most of them it was almost unbelievable that I was from East Germany, and not from the West. Christianity and the West, atheism and the East — these are synonymous in the minds of many people — also in the West!

I do not think that my words were always very effective, but I believe that my presence was of some significance. "Christians are different from what we thought; they are not all reactionaries": someone may have said this. For me the participation of at least one Christian in this conference was a sign of the presence of Christ within this world, a sign that he alone can bring true peace to the world. In the West, people argue against participation in such conferences on the grounds that we betray Christians in socialist countries when we "collaborate" in this way with the communists. However, when some days after the conference I had a chance to meet Christians in Prague — pastors, youth, students, graduates, and university professors of the Comenius Faculty — I found that, on the contrary, they were glad that I had participated in the peace conference. They have themselves recognized that they must go to "the others", and that they must not withdraw from the

society in which they live, if they are not to deprive themselves of the opportunity to proclaim the gospel. This basic attitude of Christian joy among the Christians in Prague enabled me to awaken their interest in our Life and Mission of the Church project, and a group of theological students intends to use our study outlines. A young artist promised to send one of his drawings as a contribution to our project<sup>1</sup>.

The Comenius Faculty in Prague is an intellectual and spiritual centre for the Brethren Church in Czechoslovakia. Professors and graduates go nearly every week-end to distant country congregations to hold services and to speak. There is a Sunday evening service at St. Martin's in the Wall, conducted by members of the Faculty, which is attended mostly by youth and students of all faculties. The same is true of the Thursday evening meetings for which the Faculty arranges discussions on theological, ethical, cultural, and other subjects. Each summer the Faculty organizes work camps in which many young people learn to work and live in a Christian community while they are contributing to the economic growth of their country. The professors try to maintain international contacts and to strengthen them on their travels abroad. The same purpose has been served by the Christian peace conferences which have been held. It is a service which is rendered not in the first instance to their own church, but often to small Protestant or Orthodox churches which live in relative isolation in Eastern European countries.

A sign of the Czech students' longing for a world-wide outlook seemed to me to be expressed in a world map covering the broad wall of the lecture room. On it were marked cities all over the world, and these were connected by lines with Prague lying in the centre. This was a present from the students to Professor Hromadka on his seventieth birthday, to remind him of his world-wide travels.

A few days later I found the same longing, expressed in a different way, when I visited the theological academy of Chylice near Warsaw in Poland. I arrived when the students were celebrating the *Fuxowka*, the solemn, yet cheerful, recognition of the newcomers as true students, during which students are free to criticize their teachers and tease the freshers. Among the various performances put on by the students there was one which did not seem to fit into the program: students in brightly coloured shirts and big round hats sat around an artificial camp-fire (a lamp covered with red paper, and wood) in front of a landscape of palms and cacti, and sang Mexican songs to the accompaniment of a guitar.

"Why can't we join the WSCF?", I was asked on the next day, when I told them about the Federation. At first I had assumed that their interest, evidenced by the large attendance, was due only to the fact that my speech was given instead of lectures, but I was asked so many questions that I soon realized how hungry they were for news from all over the world.

<sup>1</sup> See cover of this number.

The theological academy is a really ecumenical institution, with Lutheran, Orthodox, Polish Catholic, Adventist, Reformed, and Methodist students. All these non-Roman Catholic churches from which the students come are minority churches. The strongest Protestant church, the Lutheran, has 120,000 members in a total population of thirty million. This situation has marked the character of the Protestant churches in Poland: Protestants talk more about Catholicism and its overwhelming power than about Marxism. On the whole, there is not much political discussion. But I found *one* conviction everywhere: no more war at any cost; and for the rest people shrug their shoulders, and seem to say, "What can we do about it?"

I met students from other faculties here and there among the church youth. One student of a technical college told me: "Most of the students are now atheists; before the Polish October Revolution, they were religious." To my question as to whether they were Marxist atheists, he replied: "No, rather a kind of existentialist."

In one student dormitory the editors of an atheist periodical arrange discussions to which they usually invite one atheist and one Jesuit as the main speakers. Students from both sides participate in the discussions, which are transmitted by loud speaker to the individual student rooms. This seems to be typical of the openness and fairness with which the spiritual forces in Poland are examining their own strength as they struggle with each other.

What mission have the Polish Protestant churches to their contemporaries? I did not find an answer to this question. In spite of their greater freedom, compared with the churches in Czechoslovakia, it is more difficult to answer this question in Poland, on the one hand because of the greater indifference and resignation of the people, and on the other because of the overwhelming influence of the Catholic Church. I learned during my travel in Eastern Europe that the "Life and Mission of the Church" can have different aspects in different situations, but that we must always remember the universal mission of the Universal Church. That is why I wanted to share my experiences with you!

*A former Protestant school at Salmopole, Poland, now used as a church conference centre*



*Theological academy near Warsaw, the only such centre in Poland for Protestant and Orthodox students*



# DERATION AROUND THE WORLD



## UNITED STATES

*Athens 1959*

The 3,600 students and leaders who came to Athens, Ohio, December 27, 1959, to attend the ecumenical student conference on The Christian World Mission were immediately introduced to the technological era. A Commissar of the Registration Procedures greeted them as they alighted from cars and buses. With a "walkie-talkie radio", which kept him in contact with registration desks and conference administrators, scattered throughout the sprawling Ohio University campus, he skilfully and quickly shunted them to their lodgings as if he had been trained for his job by a dispatcher in a huge Chicago railway yard, whose job it is to direct and redirect thousands of freight cars to different tracks, spurs, and sidings, while seeking to get them to their ultimate destination.

Thus began the much heralded Ecumenical Student Conference, 18th in the quadrennial succession of conferences for students concerned about the Christian world mission. Organized by the Commission on World Mission (formerly called the Student Volunteer Movement) of the National Student Christian Federation, and co-sponsored by the World's Student Christian Federation, the conference in many respects was an up-dated version of the 17th quadrennial, also held in Athens in 1955. Like Athens 1955, Athens 1959 can only be described as a very exciting affair.

Long before the conference began registrations had been closed, and hundreds of applicants had been rejected. Of the 3,600 who were admitted nearly 1,100 were from countries other than the United States. Two hundred

had come from Canada. Almost every non-communist country was represented.

"Walkie-talkies" and Commissars of the Registration Procedure were quickly forgotten under the impact of Guenther Rutenborn's surrealistic drama, *The Sign of Jonah*, presented in the opening session by a skilful cast under the direction of Robert Seaver of Union Theological Seminary's Drama and Religion Department. This penetrating drama about the guilt and judgment of mankind, including "the raving twentieth century, knocking at the gates of hell", struck the conferees deep in the places where they live. Who is guilty of the madness of our age? Is it the man-in-the-street, or is it possibly God? Such heady questions went to bed with many students that night, and haunted them throughout the week.

Bishop Lesslie Newbigin, through his daily biblical addresses and his sermon in the preparatory service for Holy Communion, helped to make certain that they didn't forget the questions, and even more, in his humble but brilliant thought, convincingly opened for the students the biblical record of what God in Jesus Christ has done. Critics of the conference program will possibly suggest that it was unfortunate that only two hours a day were set apart for group Bible study in which to appropriate what for almost all American students could only be considered as pure biblical revelation. As one student put it, "Until I heard Bishop Newbigin, I thought the Bible was some strange kind of religious or pious poetry." He went on to say, "Now I want to study the Bible."

Counterpoised to the Word of God were the situations of man. The conference's other focus was on the "frontiers" in which the problems of a world

in travail were examined. In platform addresses "technological upheaval", "new nationalisms", "racial tension", and "militant non-Christian faiths" were given substantive, if controversial, treatment on successive days by Dr. Kermit Eby, Mr. 'Bola Ige of Nigeria, Dr. Martin Luther King, and the Reverend H. F. J. Daniel of India. These, together with "modern secularism", "responsibility for statesmanship", "the university world", "displaced, rejected, and uprooted people", and "communism", constituted the main subjects of afternoon forum sessions, to one of which each student had been assigned. Excellent, if not brilliant, as each of the speeches in the morning sessions was, this observer felt that the more solid and thorough work of planting the students firmly in this world was done through the four long forum sessions in which each student participated in the afternoon. Returning in the evening to the same "frontier" on which a platform speech had been given in the morning, the conference saw first a dramatic statement of the thesis, and then heard students and other young people tell of their experiences of "involvement" in the particular "frontier" under plenary consideration that day.

On the final full day of the conference, Dr. Richard Shaull challenged the students to examine more carefully how the mission of the Church in the midst of such a world might be carried on. He told the conference that today every congregation of Christians is in a missionary situation, and every Christian in his situation must consider himself a missionary.

In criticism of the conference, of course, the Monday morning quarter-backs can have a field day. Why wasn't the ordinary day-to-day work of the Church given a more positive interpretation? Shouldn't the quiet, good work of the foreign missionary have been highlighted, or at least the conference could have been told that there is still a place for the foreign missionary, or the fraternal worker, or whatever we now call him! Why was no one who had a more positive and sympathetic

to-the-Western-nations position given a place on the platform to balance the "attack on the Western nations", or who could at least have set the record straight about their relations with the corrupt powers of the Middle East? Shouldn't the frontier in the world of higher education have been given more prominence, since after all this is where the students are most immediately called to mission? "Why was it necessary to fill every waking moment from 7:30 a.m. till near midnight so that we never had a chance really to think about what was said?" Was not the "existentialism" of the modern student very grossly underestimated? Wouldn't it have been wiser to have concentrated only on the Barthian understanding of Newbigin, or the Tillichian understanding of the speeches on the "frontiers", rather than posing a tension between them? These and many other questions of a similar variety suggest the criticisms of the conference. The passionate way in which some of them have been advanced serves to indicate that at least the conference was dealing with matters that arouse great concern among the men of experience and considered judgment. Even so, if the critics remained for the closing service of Holy Communion and observed the nearly three-hour-long line of student faces patiently and expectantly waiting their turn to receive the Host, they could not fail to detect that those who came to Athens went away more ready to receive their Lord in the world in which their lives are cast, because, unmistakably, he had been with them at Athens.

## AUSTRALIA

Extracts from the report in *The Australian Intercollegian* of the Movement's 1959 General Committee:

The discussion on work in the universities soon highlighted the difficulties faced by student Christians who take seriously the world in which they live. The bright spots were the accounts from several states of a real attempt at encounter with the university, the impact of the Graham crusade in two states,

and the hopes held out for new strength and purpose from the Life and Mission of the Church project and the Strasbourg conference in particular.

Some of the best work in General Committee was done in sub-committees... The chaplaincy sub-committee gave its mind to the emerging situation in which the ASCM is finding itself with the entry of the churches into the university situation through chaplaincies. It produced an analysis of the kind of situations which exist or could emerge. There is no uniform pattern in Australia. Situations vary from state to state and even within states... It was recognized that the Movement is entering a new phase in its life in which church-relatedness becomes an issue of first importance. Gone are the days when the SCM had a more or less open field in the universities. The churches are increasingly aware of the importance of the universities, not least because the SCM has been drawing the attention of the churches to this for many years past. On the side of the churches there is much goodwill towards the SCM. The SCM, both at the national level and the local level, must ever be ready to co-operate with the churches, and perhaps its major task is to keep alive the ecumenical vision and to help the churches to adopt a united approach to witness in the universities.

The sub-committee on overseas students brought forth a stirring call to action! The immediate objective is to get twenty-five Asian students to National Conference as the guests of the Movement. This was seen as the first stage in an attempt to arouse the Movement to its responsibility as a Christian Movement to take Asian students seriously. There is a lack of Christian concern here and this is serious.

"Strasbourg 1960" is becoming an important part of Movement vocabulary. Whereas there was pessimism a few months ago about getting any representatives to Strasbourg, there has now been a transformation in the situation. The main drive has come from a small group of students in Sydney who said, "We will get two representatives to

Strasbourg". Almost concurrently Brisbane started on plans to get a representative there and Melbourne is also at work. South Australia has a candidate. In all it looks as if there will be at least one representative from each state going to and returning from Strasbourg during 1960. It was good to see student initiative.

Reports from the states and the staff on Life and Mission of the Church showed that this project is coming alive in the ASCM. At this stage the best work is probably being done at the graduate level, with several study groups at work on the Rangoon conference reports. Most senior branches in the Commonwealth are working on "The form and nature of the congregation". Student branches have had "Life and Mission" conferences in several states, but on the whole lack of suitable study material has meant a slow start. Study materials are now available from the Federation so a quickening of interest can be expected. The National Conference in January next on "The Church in Urban Society" should further make the whole project relevant, and the effort being put into getting representatives to Strasbourg will no doubt increase the impact of that conference on our Movement.

## CANADA

The Canadian SCM decided recently to distribute its new publication, *SCM News* (they are now having a competition to find another name), by inserting it in all issues of *Federation News* circulated in Canada. According to the first issue, published in December 1959, this was decided upon by the National Council of 1959 which "in its wisdom did ordain that 'an insert' of approximately four pages be included in the *Federation News* and include local news, work of committees and national news, current issues, and creative writing".

A bulk order of *Federation News* is now sent to Canadian SCM headquarters where the insertion is made and the mailing done. Congratulations on

## WHENCE COMETH THIS GOODLY NEWS?

This newsheet is the child of National Council of 1959, which in its wisdom did ordain that "an insert of approximately four pages be included in the WSCF Newsheet and include local news, work of committees and national news, current issues and creative writing".

So, with this first issue, SCM News is born. Perhaps a more colourful name is in order, and we therefore proclaim a nation-wide contest. The prize will be one year's free subscription to this newsheet for the best name!

SCM EXPANDS ACTIVITY  
TO HIGH SCHOOL AREA

Perhaps the most radical move made at National Council '59 was the undertaking of experimental SCM group work in a few selected high schools. For the initiative and leadership the Council has called on former SCM members who are now teaching in these selected schools.

What has happened in the two months since the move was made? There have been consultations with officials of the YMCA, YWCA and Canadian Council of Churches. They expressed immediate, (and thus unofficial) interest and approval. They noted this was an experimental venture rather than a new policy.

Following these talks an initial meeting has been held with five schools represented, two of which were able to start a program this fall. The meeting prepared a list of "needs to be served" by the SCM in high schools, for the guidance of principals, teachers and National Executive. A small group has begun to meet and a second is about to start. A listing of 20 teachers with SCM background now in Metro Toronto schools has been prepared. # Rev. Roy DeMarsh.



## MINUTES...

... of the last meeting. Here are a few selections from minutes of SCM national committees.

... "The current issues report was presented by Rev. Vince Goring informing National Executive that the U. of Manitoba has accepted responsibility for setting up a current affairs committee...."

... "Moved and seconded that John Lee be invited to represent (over...)"

this original way of encouraging the sale of *Federation News* while at the same time giving Movement news to the branches!

## GREECE

About forty students of the Student Christian Union undertook a camping mission in villages near the frontiers of Yugoslavia and Albania during their summer vacation. The main object of the mission was to bring a message of Christian love to the people who live in the frontier area and who most need such love. The practical expression of this purpose on the part of the students took many forms: manual work for the carrying out of small private projects; Sunday school lessons to children; special meetings for young people who had just returned from countries beyond the Iron Curtain to which they were taken about ten years ago; recreation in many forms such as small plays, picture shows, community singing, music, sports, lectures, etc.; and above all personal contact and acquaintance with the villagers and discussion on subjects of common interest. All these expressions helped to give the villagers a feeling of encouragement in their struggle for life. On the other hand the students themselves had much to learn from their contact with the people of the frontier area—much that has been very helpful in the building of their own personality.

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# PRAY ONE FOR ANOTHER

*The following prayer for the closing service at the end of term comes from Eastern Germany.*

O Lord, our heavenly Father,

We thank thee

for thy protection during the past week,

for thy help throughout the term,

for the days we have spent here together.

Help us to practise at home in our local congregations what we have heard and learned here.

We pray for our churches :

O Lord, lead us not into the temptation of self-defence ; help us to live for one another ; let us not look for security.

Strengthen our bishops and all those who are in charge of the church ; that they may be able to endure all tensions by putting their trust in thee alone, lest thy name be dishonoured through thy church.

We pray for our country :

We pray for our government.

Give all those who are responsible in the government wisdom and understanding, and help Christians not to become weary of intercession.

We commend into thy hands all those who are responsible for international relations, military power, especially nuclear weapons, and for peace.

O Lord prevent all disaster, and help us not to remain silent and thus deny thee.

We pray for all universities, colleges, and technical colleges, and for all teachers and students.

O Lord, have mercy upon them all.

We pray for Student Christian Movements all over the world, for our own SCM branch, for those SCMs which we have helped, for our student leaders, student pastors, and for each one of us.

O Lord, have mercy upon us.

We pray, O Lord, for all our fellow Christians who are in prison, for their families, and for ourselves, for, faced with the tensions of these days, we often become hopeless and resigned.

O Lord, make us instruments of thy peace.

Where there is hatred, let us sow love ;

where there is injury, pardon ;

where there is discord, union ;

where there is doubt, faith ;

where there is despair, hope ;

where there is darkness, light ;

where there is sadness, joy ;

for thy mercy and for thy truth's sake.

Amen.

*The prayer of St Francis.*

*Inga-Brita Castrén* is visiting in January and February the various countries of West Africa, and will then proceed to southern Africa where she will remain until May.

*Elisabeth Adler* took part in the European SCM and SCM in Schools staff meetings held in Woudschoten, Netherlands, and then in the Federation Officers' meeting which took place the end of January in Vallecrosia, Italy. She will leave for North America the middle of February and plans to be in Canada and the United States until the end of March.

*Mauricio Lopez* participated in the Leaders' Course organized by ULAJE (Union of Latin American Evangelical Youth) in Costa Rica, and has been visiting SCMs in Central America. He will stop briefly in New York on his way to Europe, where he will visit Portugal and Spain early in March before proceeding to Geneva.

After his failure to secure an Indonesian visa, *Bob Bates* returned to Colombo, Ceylon. He will leave for Geneva in April, and remain there until the summer meetings.

*Frank Engel*, who is now in good health, will visit New Zealand in March, and Japan in April and May.

*Frank Glendenning* took part in the European meetings in Holland, and will be in Geneva later in the spring for a meeting of the World Christian Youth Commission.

*Ken Shiozuki* returned from his Asian tour in time to take part in the Officers' meeting in Italy. He will remain in Geneva in the coming period.

*Charles Long*, after his visit to North America, attended the Officers' meeting, and will now also be in Geneva for some time.

*Valdo Galland* attended the Officers' meeting, and will visit Greece at the end of February in preparation for the General Committee. He will make a tour of Scandinavian countries in March.

*Philippe Maury* went to the United States the middle of January to take part in a committee meeting of the United Presbyterian Church. He attended the Officers' meeting in Italy, and apart from brief visits to Germany and Strasbourg, will be in Geneva until Easter.

In the coming months travels of the Federation staff will be reduced to the barest minimum, in view of the need to concentrate all efforts on the preparations for the World Teaching Conference on the Life and Mission of the Church to be held in Strasbourg in July, and the General Committee which will take place in Greece in August.